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THE REVIEW OF RELIGIONS

January 1965

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Dated

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S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his Second Khalifa.

The new Caliph undertook a vast programme particularly of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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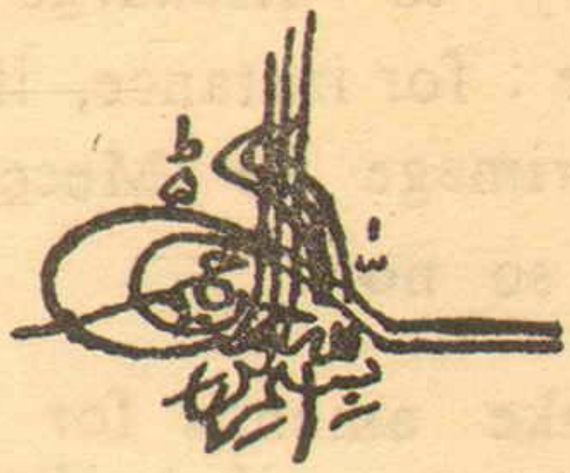

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Sincere Repentance

Hazrat Khalifatul Masih II

Rendered into English By Ch. Ali Muhammad B.A.B.T.

و من تاب و عمل صالحا فانه یتوب الی الله متابا

"And one who repents and does appropriate deeds, indeed he has turned to God with true repentance." (The Holy Quran)

In this verse God has laid stress on repentance, and on the performance of good deeds without which faith in God, and belief in the doing of good deeds, can never attain perfection. But there are many who are ignorant of the real significance of repentance. Simply to say, "I repent", does not constitute repentance. True repentance comprises seven essential conditions. Unless all these are there, repentance is not complete. These essentials are as follows :

1. A person who repents, must bring all his misdeeds before his mind's eye, and he should feel sincere regret.

2. He should try to discharge all obligations he had neglected before : for instance, if he had neglected to perform the pilgrimage to Mecca, or to pay the *zakat*, he should do so now.

3. He should make amends for his misdeeds, as far as he can. For instance, if he has a horse which he had stolen from another man's stable, he should hand it over to the owner.

4. In addition to making amends for his misdeeds, he should ask forgiveness of the man whose feelings he had injured, or hurt him physically. It is spiritually good for a man to ask forgiveness of the person he had offended ; for, if the offended person pardons him, God will not call him to account, on the Day of Judgement. Shibli is one of the great divines of Islam. He was Governor of a province under the Abbasides. One day he came to Baghdad, to seek advice of the Caliph in connection with a certain political affair. In those days a great general of the Abbaside army returned to the metropolis after a victorious campaign, against the Persians. The King held a great darbar in honour of the general, and presented to him a robe of honour, in a public ceremony. He was profusely garlanded in the darbar. Unfortunately the general, on that day, was suffering from bad cold. The fragrance of the flowers caused him to sneeze. To add to his misfortune he had forgotton to have a handkerchief in his pocket. When he came to know that he had no handkerchief, he wiped his nose with the skirt of the robe of honour, bestowed upon him only a few minutes before. The king happened to notice it, and he flew into a rage at the apparent insult to the robe of honour, and ordered that he be turned out of the darbar in disgrace. Shibli the Governor, who had witnessed the whole scene, uttered a loud cry, and burst into tears. The king said to him, "Why should you cry ? I was angry with the general, not with you". Shibli stood up and requested the king

to accept his resignation. His Majesty asked him why he was resigning his post. Shibli, replied, "Sire, this general was entrusted with the task of leading a dangerous campaign against the Persians. He faced the enemy day and night ; every moment death hovered over his head. Every night his wife went to bed in fear of becoming a widow on the morrow. He was in the field for two years, wandering in the forests, facing situations full of perils. At long last, he was victorious, and made a triumphant entry into the capital. Your Majesty held a darbar to do him honour, and to bestow upon him a robe of distincton. But Your Majesty disgraced him simply because he had made misuse of the robe bestowed upon him. This made me think that the misuse of a few yards of cloth by the general put him in disgrace ; then what would become of me on the Day of Judgement, when my Lord God would call me to account for the misuse of His bounties, He showers on me day and night. No longer can I remain in office ; I must resign and spend the rest of my life in the remembrance of God".

So Shibli resigned his post and approached a number of divines for repentance. But as he had been a great tyrant, no one ventured to accept his *bai'at*. Last of all, he went to Hazrat Junaid, a great divine in Baghdad in those days. Junaid told him to go back to the town where he had been the governor, and ask the people, whom he had wronged, to forgive him, and then come back for *bai'at*. Shibli complied with the order. With tears in his eyes, he went from door to door, asking the people to forgive him for the wrongs he had done them. At first, people thought that he was not sincere in his show of repentance ; but when they came to realize that he was really penitent, and his penance was genuine, they forgave him and received him as a brother contrite. Then Shibli went back to Hazrat Junaid, who took him under his spiritual care, instructed him in the ways of God, with the result that Shibli himself became one of the great Muslim saints.

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In short, the essential condition for repentance is to ask

forgiveness of those whom one has wronged. But it should be remembered that God is a great Forgiver of sins, He covers up most of man's shortcomings. A sinner must not disclose his own weaknesses to the people. A thief, for instance, must not go to a man and tell him that he had stolen his property. It is a sin in itself. But there are certain evils which are known to other people also ; for instance, the sinner abused his neighbour and dealt him a physical blow. This act must have been seen by some eye-witness. In such a case he must make amends and ask forgiveness of the offended person.

5. If the sinner has wronged a person, he must make amends in a suitable manner. He must make up the loss, if he possibly can. If he cannot do so, he should at least pray to God for the wronged person. Muslim divines are of the view that if a person has wrongfully siezed the property of another man, he should compensate the wronged party ; if he is unable to do so, he should at least pray to God to grant him (the wronged person) as much of His bounties as to make up the loss, which he could not afford to do himself.

6. The sinner must promise never to commit similar sins in future.

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7. Lastly, he must try to purify his self, and exert, to his utmost, to do good deeds, willingly and cheerfully.

These are the seven requisites essential for the acceptance of repentance. Without these, repentance is not complete.

Some people think that repentance only opens the door for more evils, since it emboldens the sinner to commit more sins, in the hope that some time later, he would repent and reconcile himself to God. But this is all due to lack of proper understanding in regard to the real significance of repentance. No sensible man will ever entertain the idea that he will do penance whenever he likes ; for he does not know when he would meet his death ; and if he dies suddenly, where is the chance for him to repent ?

Repentance is not an easy affair, nor is it possible for a

man to repent at will. Repentance means the expression of deep regret over sins; and a strong covenant that he would never commit those sins again. Repentance is the name of that wonderful transformation which is brought about in the heart of a sinner, as a result of which he becomes a changed man. Now this transformation is not the result of a sudden change; it is the result of a sustained effort and severe, painstaking. It is only in rare cases that it is sudden. It is the result of a mighty inner revolution which, like a volcanic lava, brings about a complete change in man. But deep changes like these are not within easy reach of man. Hence repentance does not encourage a man to commit more sins; it is the sure and certain remedy for removing sins, and a dependable basis to dismiss despair.

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The illusion is due to ignorance of the Arabic language and to the erroneous idea that repentance means simply to ask forgiveness for our sins. In fact it is not so. Forgiveness of sins is the net result of sincere repentance. By opening the door of repentance, Islam has saved the human soul from falling into the quagmire of despondency. When a sinner knows that the doors of spiritual uplift are open to him, that, by purifying his heart, he can attain to nearness of God, he is not disheartened; he goes on reforming himself, till at last he succeeds in his efforts and his soul begins to soar to the heavens, free and safe against the pull of all earthly attractions.

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Comparative Force of Islam in Times of Peace and War

The Late Hazrat Mirza Bashir Ahmad M.A.
English : Modood Ahmad Khan

The Truce of Hudaibia was one of the most important events of Islamic history, and of the life of the holy Prophet, Muhammad, peaee and blessings of Allah be on him. It marked the beginning of a new period in his life. The period, actually, dawned with the battle of Ahzab when the Holy Prophet declared :

> "From now on the Quraish of Mecca shall not have the courage to attack Medina ; in future we will go out to fight them."

The new period consummated with the Truce of Hudaibia between the Holy Prophet and the heathens of Mecca. This truce brought to an end the nineteen years long period of tyranny and war ; and at long last the Holy Prophet and companions, at least those living in Medina, were allowed to live in peace. It is good if we study the progress of Islam in the first nineteen years of its history which are full of blood and battle. We must also study the shape this progress assumed in the years of peace which followed. This shall make a fine comparison. This study will privide a useful criterion for the observers and researchers, to judge the force of Islam in peace and war.

Since no record exists of earlier Islamic census, we shall have to estimate the rate of progress of Islam from the number of Muslims who fought the earlier battles in Islamic history. For comparative estimation, this is quite a satisfactory method. Leaving aside smaller encounters, we see that the strength of the Muslim army was from three hundred and ten to three hundred and nineteen in Badar, the first major battle of Islamic history, fought in the second year of Muslim calendar (Higra.) This was followed by the battle of Uhad in the year 3 of the Higra. In this battle

the strength of the Muslim army was seven hundred. Next to come was the battle of 'Khandak' in the year 5 Higra. Although about three thousand persons, including children and the aged men dug trenches, because the battle was fought in Medina and there was no question of going out, only one thousand persons participated in the actual fighting. This was followed by the affair which ended in the Truce of Hudaibia, in the year 6 Higra. About fourteen hundred persons were involved in it.

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In all, these years make nineteen—thirteen years at Mecca and six years at Medina, upto the time of the Truce of Hudaidia. Thus in these years, passed under persecution at Mecca, and in a state of war at Medina, Islam could produce not more than fourteen hundred strong men in all. This period was followed by one of peace. An idea of the progress, Islam made in the period of peace, can be had from the strength of the Muslim army which conquered Mecca, in 8 A.H., two years after the Truce of Hudaibia. Its strength was ten thousand. Thus where nineteen long years of struggle, during the time of war, produced merely fourteen hundred Muslims, two years of peaceful preaching made an addittion of eight thousand six hundred.

This amazing contrast was due to the fact that, on one side, in the period of war there were very little chances for contact between the Muslims and the heathens. The heathens, therefore, did not have the opportunity to hear the beautiful teachings of Islam, and be impressed by it. On the other side, most of the persons, who were impressed by these teachings, did not come forward openly to accept it, because the difficulties and hardships the Muslims were facing at the time were extremely severe. But when the war ended and peace came it was as if a colossal dam that had held the river of Islam from flowing, suddenly broke down, and its life-giving waters flowed forth, resulting in the amazing progress the whole world saw with its own eyes. Can a just man, seeing such a great spectacle, dare object that Islam was spread *at the point of the sword.* When the sword was out of the sheath, for nineteen years the long struggle produced only fourteen hundred Muslims; but when the same sword was withdrawn, in a span of only two years, eight and

a half thousand persons embraced Islam, as humble followers of the holy Prophet Muhammad. These are hard undeniable figures, which cannot be *suppressed* even by the prejudice of the most prejudiced of persons.

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Let us make a close study of these statistics and try to bring out the comparative strenghth of Islam in times of peace and war. Roughly speaking, the two years of peace added eight thousand and six hundred persons, to the existing fourteen hundred Muslims produced during the nineteen years of war. But on close scrutiny, the years of war range from eighteen to nineteen; to be more accurate to eighteen and a half. Similarly we take the strength of the Muslims at the time of the Truce of Hudaibia to be fourteen hundred. Actually, it was somewhere between fourteen and fifteen hundred. On the basis of reliable testimony, we can fix this figure at fourteen hundred and a half. But there is another difference, too, which must be removed for arriving at a mathematically correct conclusion. As is borne out by history, and the hadith, the holy Prophet Muhammad spent the first three years of his prophethood in preaching at an individual level. So it is essential to reduce these years from the eighteen and a half years of war. In this way the period of Islamic missionary struggle during the time of war comes down to fifteen years and half. This means that during the fifteen and a half years of war fourteen and a half hundred persons accepted Islam. As opposed to this, eight thousaud and five hundred men joined Islam in the two years of peace. In short the rate of progress during the period of warfare comes out to be 2900/31 per year, and during the period of peace 8500/2 per year. This gives a ratio of one to forty-six. That is, if the success of Islamic missionary work in the period of war is one the result of the same struggle is forty-six during the time of peace. It is exactly the ratio which our lord the holy Prophet, peace and blessings of Allah be upon him, says exists between a believer and a Prophet. Says the Holy Prophet :

> 'The true dream of a devout believer is equal to forty-six parts of Prophethood'.

What a strange and beautiful coincidence it is! In the early history of Islam, the relation between the force of Islam at the time of peace, and at the time of war, bears the same relation which exists between a devout believer and a Prophet. Certainly it is a fine spiritual point of view, which throws light on many important aspects. For instance :

1. It proves that the real spiritual force of Islam lies in its propagation in peace time not during the period of war. This view is quite rational. Because the peaceful preaching which establishes the virtues and the glory of Islam with reasoning, evidence and the showing of divine signs, represents the real, inherent force of Islam. On the other hand, war has no connection with the internal force of Islam. It was always rooted in the malice of the disbelievers. Obviously the results achieved by the action of the real inherent force of Islam, which is the lasting virtue of this religion must excel the result of an external circumstance—namely, war.

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2. It proves that Islam was never spread with the sword. It spread because of its spiritual drive, inherent attractiveness and predominant arguments.

3. It also proves that the real inclination of the holy Prophet, peace and the blessings of Allah be upon him, stood for peace and harmony, and not for war. War conditions were the creation of the disbelievers.

These three points are so overwhelming in their logic that every reasonable and just person finds himself cornered into acceptance. They, also, throw such a brilliant light on the early history of Islam, and on the character and life of the Holy Prophet Muhammad, peace and the blessings of Allah be upon him, that there is no darkness left anywhere.

No doubt, *Jihad* with the sword is also an essential part of the Islamic teaching. Because, when a nation or a country takes up arms, with the intention of destroying Islam, Islam, too, calls its believers to the encounter. Not only that it orders them to take up arms against such an enemy but instructs them to fight such a cruel enemy with a zeal that you become a wall of lead agaisnt

him and crush him in such a way that not one peopleal one but all those who intended to follow should disperse trembling.

But, leaving aside the cruel enemies who want to destory Islam with military power, for all others Islam has the message of peace. The greatness of the force of Islam, and the predominance of its reasoning, lie in this message. It is this *Jihad* which is termed as the Jihad-il-kabir i.e. the supreme Jihad as compared to the Jihad with the sword. Similarly we find in a hadith of the Holy Prophet Muhammad that once when a party of his companions returned from a battle, while addressing them the Holy Prophet said; 'You are, presently, returning from the *Jihad-e-asghar* (minor jihad) to the *Jihad-il-akbar*. 'When they asked, 'O Messenger of God! what does *Jihad-il-akbar* signify'. He replied, 'The *Jihad* of a man against his own self'.

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Stinginess & Its Motives

Hazrat Khalitftul Masih II

English : Ali Muhammad B.A.B.T.

Stinginess and ill-mannerliness go hand in hand, they are synonymous in meaning but opposed to Faith. Hazrat Abu Saeed Khudri reports that the Holy Prophet said that stinginess and ill-mannerliness may not co-exist in the heart of a true believer. The tradition not only shows that stinginess is opposed to faith, it also leads us to infer that stinginess is synonymous with ill-mannerliness. This is why the Holy Prophet speaks of both as synonymous words being incapable of co-existing in the heart of a true believer. This brings us to the point of asking what is stinginess and what are its motives. A suitable and appropirate answer to the question may well be found in the explanation of a verse of the Holy Quran :

و انه لحب الخير لشديد

"And surely, man is very keen for the love of wealth." (100 : 9)*

Hazrat says stinginess means hoarding of wealth. And there are so many reasons for this : sometimes it may be due to the dearth of money. For instance, there is a poor man having so many children to support. Now, he has only one loaf of bread for his children. Then a beggar comes and asks for something to eat. The man refuses to part with the loaf for fear of losing what he has procured for his children. Now, the man is guilty of being stingy but the stinginess is due to insufficiency of food for his children. Again a man withholds money because the aim for which it is to be spent, is not, according to him, desirable. You may call him a miser, niggardly or whatever you like, but he won't spend a single pie, for, the aim as he thinks, is not desirable. Sometimes the love of money for its own sake proves a hinderance in the way of spending money for the amelioration of orphans, the poor and the needy ; or if he is called upon to squander money on fire-works or dancing girls, he might say that he can't do so because the aim is ignoble ; at any rate, the love of money

*Tafsir-i-Kabir by Hazrat Khalifa-tul Masih II

does not permit him to spend it either way. Wheras money is uot the aim in itself, it is only a means, but a niggardly person thinks that the hoarding of money is the chief aim of his life. He is like a man who has a nice shirt with him but he does not wear it for fear of its being torn, or, he is like a peasant who walks bare-footed, carrying his shoes in his hand or over his shoulder hanging from the end of his *lathi*. Now the shoes are meant to protect the feet from thorns or stones but the peasant spares the shoes and hurts his feet. But this may also be due to his poverty. He spares the shoes so that it may last longer than usual. In case, he, has no shoes on his feet, and he has to go to his son-in-law's house to see his daughter, how would he fare among his relations. So he tries to spare his shoes as best as he can. We cannot but pity him for his poverty and pity the country to which he belongs. But the fact remains that the means is taken to be the end. The aim of earning money is nothing but to serve some useful purpose, it may be utilized for personal or national needs. If a man does not spend it in the way of God, he may spend it for national needs, he may start some factory, thereby opening avenues of income for the labouring classes ; a ginning factory, a weaving factory a flour mill, a manufacturing workshop for the poor and the needy, or start a teaching institution to ameliorate the condition of the masses. In short, he could spend his money in multifarious ways beneficial to himself and to his nation. But he keeps it securely in iron safes. The result is that the money does not multiply but dwindles. A sufi says, "Distribute money that it may return to you, do not hoard money lest it should prove a stigma to you." Money multiplies when it is circulated, but it dwindles when it is kept in coffers. God says that if these people had forgotten their Creator and they could not spend it in His way they could spend it on national needs. But as a matter of fact, they earn money to keep it in their coffers. They do not spend where it ought to.

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Islam Versus Apartheid

By Maulvi F. M. Quraishy

The bold and courageous stand taken by the Ghanaian Premier against apartheid in South Africa at the Commonwealth Prime Ministers' Conference in London, is really remarkable. He has rightly hit the nail on the head by proclaiming that the issue of racialism 'strikes at the very heart of the Commonwealth'. There can be no two opinions about the fact that the Commonwealth cannot exist as an effective association of nations if it does not take necessary measures to ameliorate the condition of non-whites in South Africa.

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Apartheid is a negation of justice and decency. It is a challenge to humanity at large. No sane person having a human heart in his breast, can think in terms of South African Government. It is high time Commonwealth countries realised the evil consequences of it and denounced unequivocally the apartheid policy of South African Union.

Concerted efforts, in the form of political and social pressure, on the part of the members of the Commonwealth, I am sure, can do a lot in bringing those reponsible for this abominable action, to their senses. Beside Ghana, Malaya, India and Pakistan have also done well in the discharge of their duties towards this vital issue.

Religious dignitories should not lag behind in this crusade. It is an admitted fact that religion is a great force. It has been successful in the past in changing the destinies of the nations. I have no doubt even now it can prove to be an effective measure in arousing the world opinion against it and bringing the end of the apartheid nearer.

In my capacity as an Ahmadiyya Muslim Missionary I now wish to explain the Islamic attitude towards this issue. Islam does not recognise racial discrimination. It condemns it altogether in theory as well as in practice. God says :

يا ايها الناس انا خلقنا كم من ذكر و انثى وجعلنا كم
شعوباً وقبائل لتعارفو ان اكرمكم عند الله اتقا كم

"O mankind We have created you from a male and a female and We have made you into tribes and subtribes that you may recognise one another. Verily the MOST HONOURABLE among you, in the sight of Allah, is the MOST RIGHTEOUS among you". (94 : 14)

Condemning apartheid the Holy Quran remarks :-

"Let not a people despise one another, haply the latter may turn out better than the former." (46 : 11)

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It is evident from these verses that in the Islamic society race, colour or creed has no value. It is righteousness that counts. And that it is forbidden for one nation to despise the other and thus sow the seeds of hostility. No doubt we love with our whole heart the blessed Prophet of Arabia but we do not regard the Arabs a superior race. It was in view of the fact that the Holy Founder of Islam said :

"Hearken ye people ! your Lord is one and your progenitor was also one. Aye, hearken to me o ye people ! An Arab has no superiority over a non-Arab ; nor do the whites have any preference over the dark coloured people save of course through righteousness."

Again on the occasion of his Last Pilgrimage before a vast concourse of Muslims he is reported to have said :

"An Arab has no right to consider himself in any way superior to a non-Arab, nor can a non-Arab think himself better than an Arab. All of you are the progeny of Adam and Adam was created out of dust."

He further said :

"God does not look to your features and complexions, He looks into your hearts and actions."

It is by virtue of these teachings that wherever Islam went it was successful in establishing an inter-racial brotherhood. A place for the congregational prayers of the Muslims i.e. a mosque, is a perfect example of equality in Islam.

There are no reserved seats in a mosque for any particular class of people. The rich and the poor, the white and the black are all alike in the presence of God. They stand shoulder to shoulder with each other five times a day learning the lesson of equality. Islamic equality is more manifest in Mecca where the black, white, red or the yellow pilgrims perform their pilgrimage knowing no racial discrimination.

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To conclude I would like to quote the eminent historian Arnold J. Toynbee. In his work, "Civilization on Trial" he remarks:

> "The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue."

Way out of Misery

Habib Ahmad M.A.

و ما نرسل المرسلين الا مبشرين ومنذرين فمن أمن و اصلح
فلا خوف عليهم و لا هم يحزنون

"And we send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform themselves, on them shall come no fear nor shall they grieve". (*The Holy Quran* 6 : 49).

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The origin of all human misery lies in the frustration of desires. The intensity and quality of all human sufferings is directly proportional to the intensity and quality of frustrated desires. The different qualities of human sufferings e.g. sorrow, grief, fear and anxiety, originate by the same process. Whenever a certain desire is frustrated or threatened to be frustrated, its corresponding consequential suffering follows. The parents experience extreme sorrow at the death of their son on account of the frustration of their desire to exist. Another man comes to grief, when he perceives that his desire to achieve greatness and social uplift is not materialised. The sickman's worry and fear is the result of the frustration of his desire to live in perfect health. The man, who had decided to sacrifice his life for the sake of a nobler end, will not experience fear while facing death, because he had already abandoned his desire to exist. Martyrs also bear witness to this fact. A man intending to commit suicide, who has already abandoned desire to live, is not at all afraid of facing dangerous situations.

It is a well-established fact that frustration of desires is the sole cause of multifarious forms of human misery. What is the way out? The principle of total renunciation of desires in order to take refuge in secluded monastic life, is not at all fruitful. The desires cannot be totally abandoned till death. To

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fly from reality is not the right solution.

The lot of the atheist and of a wordly man is perpetual misery. His sole aim is to pursue his egoistic desires which are in a constant danger of frustration. No amount of wealth and position can save a man from his adverse lot, as worldy desires are so numerous and set ever new goals for their realisation. The non-believer or a wordly man cannot see beyond the grave and he is unable to realise nobler spiritual ends. So, he is caught in the vicious whirpool of temporal desires. Thus he becomes the inevitable victim of perpetual unrest and misery.

The very belief in an Almighty Being revolutionizes one's life. Belief enables a man to shift his interests to the life hereafter. According to the commandments of God, he aspires to realise nobler spiritual ends. His dominating desire is to win the pleasure of God. Thus he is relieved of the intensity of wordly desires, they appear to him very insignificant, and he can easily sacrifice them for the pleasure of God. Most of his desires are not liable to be frustrated, e.g. his desire to love and obey his Lord and to do good to others. The very nature of such desires is immune to frustration. It is true that a believer also pursues his wordly desires, but he does so only for the sake of God. Thus, the intensity of his desire for worldy goods is far less than that of the non-believer, so, on frustration his consequential suffering is preportionately far less than that of the non-believer. But, when the thought, that he has to accept God's decree with pleasure, flashes across his mind, all his sufferings vanish away completely. But the non-believer has such means to minimise his suffering. It is true that believing parents also experience sorrow at the death of their son, but, when they think that they belong to God and are destined to return to Him, and the thought of meeting their son, in the life hereafter, comes, all their sorrow disappears. But no such thinking is possible for a non-believer and consequent suffering clings to him. Death, which is the cause of tremendous worry for a non-believer, cannot frighten a true believer. To him, it is only a process of rebirth to a nobler life, and he can readily accept it in the way of God. History is full of such examples, when believers qnite fearlessly

accepted death for the pleasure of God. The believer's attitude towards life in general and to the frustrated world by desires is quite different from that of the non-believer, which saves him from unneccesary worries, to which the non-believer is prone on account of his mundane interests. In the light of the above, it is quite obvious that true belief in a living God and exclusive service to Him is the only source to emancipate man from all kinds of sufferings, to which human beings are destined on account of nonfulfilment of their impellent desires. This truth has been clearly stated in the Holy Quran, when it says :

> "And we send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform themselves, on them shall come no fear nor shall they grieve."

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The Servants of Islam

Maulvi Naseem Saifi
Ex-Chief Ahmadiyya Missionary, West Africa

"God, Allah and Juju" is a book recently written by Jack Mendelsohn and published by Thomas Nelson and Sons, New York. Jack Mendelsohn is a Minister of one of the U.S.A.'s leading Unitarian Churches and often acts as spokesman for his denomination. He has long been prominent in civic affairs, taking particular interest in international relations, race relations, civil liberties and mental health. He has travelled extensively in Europe and the Middle East for the Unitarian Service Committee, and in the summers of 1956 and 1957 he made an intensive study of Israel, the Arab states and the Israeli-Arab relations.

As for his book 'God, Allah and Juju' the publishers are of the opinion that it is a provocative survey of the spiritual ferment now sweeping Africa by a writer whose long record of interest and action in the fields of international relations, civic affairs and civil liberties is an impressive one. The Publishers also say that Jack Mendelsohn came to the conclusion that Christianity is in trouble in Africa and here he tells you why Mr. Mendelsohn shows that Islam is on the march."

The "Muslim News" of South Africa has reviewed the book "God, Allah and Juju" and it is a sad fact that due to its prejudice against the Ahmadiyya Movement it has missed only such portions of the book as deal with the progressive activities of the Movement. Talking of the Christian activties in the field *The Muslim News* says: "He (Jack Mendelsohn) further says, the current rate of spending overseas mission work by American Protestant Bodies alone is about 170 million dollars a year.' Speaking about Africa with the first hand knowledge, the auth or says, 'It is obvious that from the missionary stand-point, Africa is the heart of the world' and adds that in Africa more than 400 American Church Organisations sponsor some kind of missionary effort. The above deal only with what the Protestant missioaries are doing. Then there are the well organised recruits of Catholic

Missions who are doing excellently planned proselytising work."

The Muslim News takes a look around and says: "We only want to ask the Muslim leaders of the world if they too have any responsibility in spreading the message of Islam? If so, are they doing their duty to Islam? Again, if so, to what extent and in what manner? How many Muslim missionaries are working in different parts of the world, particularly in Africa? How many of them are trained missionaries? What are their resources? Do they do any community service? Do they also undertake welfare activities? How far have their missionaries aligned themselves with the local population? Is it not true that Muslim missionary work should be done on more sound and organi ed lines; that sporadic individual efforts (and in any case not qualified) will not do and that these be replaced by full time, devoted, qualified and trained missionaries? The sooner this is realised by the leaders of the Muslim world the better."

Who can doubt that all these questions are of very great importance to the Muslim world. But there is one question which we also should like to pose to the Muslim News and which we feel is equally if not more, important. And that question is: What recognition and sponsorship have been given by the Muslim News to the work already being done and when even the Christians admit that the Ahmadiyya Missions all over the world are doing very great service to Islam, why should the establishment of the Muslim News ignore it.?

Let us see what 'God, Allah, and Juju' says about the Ahmadiyya Mission.

I have mentioned several times the weaving of Ahmadiyya influences into the emerging Islamic patterns. This is easily the most active and extensive Muslim missionary movement in trophical Africa, "yet its roots are not African at all."

Again, Activities of the Ahmadiyya Mission are spirited. It has helped to build some twentyfive mosques and it has an agile corps of young missionaries 'devoting themselves to the spiritual and educational progress of the land' ".

Talking of the Radio programmes, Jack Mendelsohn says

(in his book 'God Allah and Juju,) : Each day of the month at least two Muslim programmes are heard ; on Mondays and Fridays there are usually one or two more. Presiding over this vigorous enterprise of mass dedia evangelism is Alhaji M.K. Ekemode, who organises in any single week programmes covering such diverse topics as 'Islamic Mode of Worship'. 'Islam and Students', Islam on Physical Development', 'Islam the Religion of Peace' and 'The Holy Quran - a standing Miracle'. Immediately before this paragraph, the auther quotes a passage from the 'Islamic Point of View' and says : "The pleasant, authoritative voice speaking these words belongs to Maulvi Naseem Saifi, Chief Ahmadiyya Imam, and spokesman for a programme called 'Islamic Point of View' which is broadcast on Monday evenings on Radio Lagos of the Nigerian Broadcasting Corporation."

He goes on to say : "To see how simple, adaptable, and practical a face Islam exhibits to a Nigerian radio audience, let us return to Maulvi Naseem Saifl, who, incidentally was the unrequited challenger of Billy Graham during the famous evangelist's Lagos crusade."

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Jack Mendelsohn admits that the work done so far, has put Christianity into trouble. He says : "The fact remains that Christianity is in deep trouble in Africa. As the Archbishop of York wrote after a recent African tour : "Time is short. It is shorter in some places than in others, but it would be foolhardy for the major Christian bodies not to recognise that Christian work in Africa needs sweeping renovation for a totally new era of African history."

The climax is reached when Jack Mendelsohn says : "Spicing the nightmares of Christian leaders is the rising crescent of Islam. In most parts of Africa, Muslim conversions are far outstripping Christian gains. Among the rising young African elite, where Christianity most pointedly falters, there are, as in Nigeria, vigorous Islamic promotional campaigns of an inspirational and intellectual nature which have a most telling effect. In village areas Islam has a way of fitting itself snugly into the old social structures."

Referring to the challenge to Billy Graham, he says : "It was in Lagos, too, that Billy Graham was challenged to a public debate by a noted Muslim scholar, and, in keeping with his usual policy on such matters, refused. A typical comment is : 'If Graham wanted to attack the Muslim faith, he had every right to do so, but he also should have had the couarge to debate his views publicly."

It is a matter of regret that the Muslim News could not see any of these things in the book 'God, Allah and Juju'' and did not say a word of appreciation for all that the Ahmaddiaya Mission is doing.

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May I add here that the voice that the Muslim News has raised was originally raised by the Founder of the Ahmadiyya Movement some seventy years ago. "It is necessary for man that he should dedicate his life in the way of the Lord. I sometimes read in the newspapers of this or that Arya Smajist dedicating his life for the service of that body, that such and such a Christian clergyman had offered his whole life for missionary work, under the most arduous conditions. I am most painfully surprised to find that no one among the Muslims of these days ever does so ; and I can never understand why they do not come forward for the service of Islam. If they only cast a glance at the time of the Holy Prophet, they would be amazed to see in what large numbers his immediate followers strove to rise to the needs of the moment'.'

Seventy years have passed away and the Muslims are still where they were in the time of the Founder of the Ahmadiyya Movement. They are still asking in the words of the Muslim News : "We only want to ask the Muslim leaders of the world if they too have any responsibility in spreading the message of Islam? If so, are they doing their duty to Islam ? Again, if so, to what extent and in what manner ? How many Muslim Missionaries are working in different parts of the world, particularly in Africa ? "

As Jack Mendelsohn has pointed out it is only the Ahmadiyya Missionaries who are actively engaged in the service

of Islam. Can anyone now doubt that in all matters religious, it is only the voice of a divine Caller, that is heeded and that produces worthwhile results. That divine Caller in this Age is Hazrat Ahmad, peace be on him, the Founder of the Ahmadiyya Movemet. All those who want to serve, must come under his banner and work according to his instructions.

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Fidelity of the Companions

Abdul Qayyum M.A.

"Messenger of God : we shall not desert you but shall fight against your enemy at your right, your left, in front and at your back and the enemy cannot come near you unless he tramples over our corpses".

This was the memorable reply of a Medinite companion of the Holy Prophet of Islam given at a time of grave peril. Before his migration to Medina the Holy Prophet had made a covenant with the Muslims of that city to the effect that in case of an attack on Medina, the Muslims of that city would fight along with him but in a battle outside Medina, only the Muslims from Mecca would take part in it. The Battle of Badar was to be fought outside Medina and as usual, the Holy Prophet asked the opinion of his companions. Meccan Muslims one after the other expressed their loyalty and promised to fight by his side but he continued to ask for their opinion. At last a Medinite Muslim got up and addressing the Holy Prophet said, "O Messenger of God, do not think of the covenant we made with you because at that time we did not know you ; now we have realised your status and position. Do not think that we shall betray you as did the companions of Moses who had told him 'Go you and your God and both fight, we are here sitting', but we shall be faithful to you to the last. O Messenger of God : we shall not desert you but shall fight against your enemy at your right, left, in front and at your back and the enemy cannot come near you unless he tramples over our corpses".

Record of history is before us. Since the creation of man no holy teacher has been able to infuse such a wonderful spirit, sacrifice and selfless devotion to a just cause. But the inspiring feature of their attitude is that the Holy Prophet's companions did not only utter such memorable addresses but stamped their veracity with their deeds and blood. At Badar when troops had been drawn up for the battle, the Meccans sent a spy to estimate the

fighting strength of the Muslims who returned with the information that the number of fighting men was not more than three hund- and thirteen but they were not men but 'deaths' and exhorted his comrades not to fight with 'deaths'. They were so surprisingly inspired by the personality, spiritual purity and eminence of the Holy Prophet that they easily put to rout the Meccan army of one thousand fully armed and trained men.

Reference to the followers of Moses has already been made above. They were the offspring of Jacob and fully knew the teachings of Prophets including Isaac and Patriarch Abraham. They knew the way God treated His believers. This belief in God had been further strengthened by Prophet Moses with miracles shown before the Egyptians. They had seen the powerful Hand of God when they were saved and their enemy, the Great Pharaoh with all his might, was drowned before their eyes. Indeed, this last miracle would have very much increased their belief in Jehovah God. In Sinai desert Moses continued educating them and showing miracles of the infinite power of God Almighty. After a decade of training they were at last told to attack and capture Palestine. But here they stumbled. They flatly refused to obey Moses and replied, 'Go, you and your God and both fight, we are here sitting'. This disobedience to God's Commandment after a long period of education and witnessing the Omnipotent Hand of Jehovah God is really a sad chapter in the history of religion and man. Moses raised the scattered and slave people of Isreal to be an independent and powerful nation. Moses gave them one of the best moral codes a nation ever possessed. He gave them a law which was to become a guiding star for nineteen hundred years. But they deserted him at the time of final test. They exhibited treacherous disloyalty to their benefactor, Moses.

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We next come to the Christians. According to their belief Christ was the Son of God. Jesus Christ specially selected twelve men from among his followers and instructed them in spiritual lore. They were supposed to have been given the keys of the Kingdom of Heaven. But they all deserted him in the hour of trial. One treacherously sold him for a paltry sum of

Rs. 30, and the other cursed him in public. Christ was then left alone to be put to the cross by the Jews.

Moses, Jesus Christ and the Holy Prophet Muhammad are founders of the world's three great religions. We have before us the fruits of their labours, their spiritual strength and their power of influence. A cursory glance will show that in comparison to Moses and Christ the Holy Prophet of Islam has been the most successful. It is an irony of fate that this most emiment and successful spiritual personality has been the worst vicitim of disgraceful calumny from the followers of Moses and Jesus. The Holy Prophet Muhammad transformed the Arabs from their barbaric life to the most exalted cultural state, his companions rose to the highest pinnacles of spiritual life. They acquired moral strength the equal of which cannot be found anywhere else. Once some Muslims were drinking in a half closed room, a few jars had been emptied and a few more were still intact. In the meantine God revealed to His Prophet that drinking was banned. He instructed a man to announce the same from the Mosque. When this voice reached the party, one of them got up and instantaneously broke the jars and caused the liquor to flow on the ground. The other members asked him the reason for this hasty action. The man replied that he had heard a call from the Mosque that wine had been prohibited so he hastened to abide by the injunction and spilled it on the ground. After this wine flowed in the lanes of Medina like rainwater. Examples of obedience to the injunctions of God it is in vain to seek elsewhere. The American Government with all its resources and professed claim of Christian morality failed to enforce prohibition. But one word from the lips of the Holy Prophet was more powerful ane effective than tho whole might of the American Government. There are thousand and one examples which illustrate the tremendous change brought about by him in his followers. He revolutionised their social order, introduced laws for emancipation of slaves and brought human beings at one level. He gave women the rightful place in society and made them inheritors of properties. He abolished colour prejudice and declared people of every colour and race to be of equal status and dignity. He gave laws for the governor

and the governed, the employer and the employee. He declared an office to be a trust which the official must discharge honestly and diligently. He prohibited usury which is the main cause of economic strife and world wars. He was full of affection for his companions, nay, the whole of mankind. He had the interest of his companions uppermost in his mind. He exhorted his followers to love their neighbours and made the whole world a house of one family He created an excellent judiciary and made all citizens of whatever status subservient to the law of the land. He commanded in battles and won victories with the least loss of life. He prohibited the killing of religious men of the enemy, old men, women and children and enjoined upon his companions not to humiliate men of the enemy but treat them as brothers. He had to undergo every conceivable phase of human activity and left perfect examples for emulation. This in itself is a miracle which no other prophet can share with him. Christ did not marry, therefore married men cannot take him as a pattern. He was not an administrator and therefore there is nothing that an administrator can learn from his life, and so on. The Holy Prophet on the other hand was husband of many women and he treated them all with tenderness and affection. He was a true worshipper of one Supreme God, Creater of the Universe. His peace and true happiness was in observance of his Creator's cammandments. And the same love of worship he created in his followers who excelled each other in bowing before Him five times a day and at night. He had unflinching faith in his Allah. On occasions of extreme danger where every ray of hope had vanished the Holy Prophet of Arabia exhibited unsurpassed trust in his God Who surprisingly was always at hand to help him. During the Battle of Honain when he was left with a handful of companions and he was the target of thousands of archers, his trusted friend Abu Bakr requested him to halt, gather force and then advance but he refused and stirruped his horse towards the archers saying that he was a true Prophet of God and not a liar. Once when his companions were away and he was lying asleep in the shade of a tree a man suddenly emerged from somewhere, drew his sword, woke him up and inquired of him as to who would then save him. He was lying on the ground his sword hanging from the tree.

Apparently he was at the mercy of this man but with complete composure he replied 'ALLAH'. However much one may search the chronicles of Prophets and holy teachers one will not find similar confidence in one's God. The Son God, who was caught by the Jews and was put on the cross, said, 'O God why hast thou forsaken me'? But the Holy Prophet Muhammad, in contrast to Jesus Christ was never left alone by his companions. He had at the very start, declared that God would protect him from mankind and indeed he was always protected by the powerful but unseen Hand of God. Are we to believe in a man who could not save himself from his enemies or in a prophet who created a new heaven and a new earth and died at his home peacefully with hundreds of thousands to mourn him? Although he died long ago but spiritually the Holy Prophet still lives. Anyone who follows his path submissively can to-day redeem himself and find salvation. Nay one can reach the highest rank or status of spiritual life. Even after the lapse of thirteen hundred years a man named Ahmad, Founder of the Ahmadiyya Movement in Islam, declared from Qadian, India, that he had found salvation by following the teachings of the Holy Prophet of Arabia. He declared that God spoke to him in the same manner as He spoke to Abraham, Moses and Christ. He asserted that all doors to spiritual eminence and salvation were closed except that of the Holy Prophet of Islam. He claimed that non-Muslims could not show any heavenly signs as they were far away from the true path of the Holy Prophet. In one of his books Hazrat Ahmad wrote "Now produce before me any Christian priest who claims that the Holy Prophet of Arabia made no prophecies. Remember that time is gone; the time has now come in which God wishes to make it known that the Holy Prophet Muhammad who was grossly misrepresented and against whom the Christians published millions of books, was a righteous person nay, he was the leader of the righteous and truthful. I am one of his servants with whom God speaks and on whom the doors of the unseen have been opened. The same God who appeared to the Son of Mary has descended on me but with a higher manifestation. (Haqiqatul why).

Hazrat Ahmad announced many startling prophecies about

the future, of which we reproduce only two for the general information of mankind.

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He worte in 1906 ; "It should be remembered that God has informed me of earthquakes in general. Therefore rest assured that as earthquakes came in America, the same would come in Europe and in different places of Asia and a few of them would be similar to the doomsday. There will be so much loss of life that streams of blood will flow ; even the birds and animals shall not be safe from them. There shall be so much destruction that since the birth of man such a destruction had not visited this world. Many places shall be turned topsy turvy with deʌastation as if there was no life in them. With it many more misfortunes, some from earth and some from heaven, shall follow in an horrible manner so that they will be found extraodinary in the views of every wise man and no trace of these shall be found in any book of astronomy and phylosophy. Then restlessness shall overtake mankind as to what was going to happen. Many doomed shall be saved and many doomed. Those days are near, nay I see them at the door when the world shall see ruin similar to the Doomsday and noto nly earthquakes but many horrible calamities shall appear, a few from the sky and a few from thc earth. It is because mankind has left God's worship and with all their heart, strength and thoughts have fallen on this world. Had I not come then these calamities would have been delayed but with my advent God's hidden intentions, which were hidden since long, have become manifest as God says (in the Holy Quran) :

و ما كنا معذبين حتى نبعث رسولا

"We never punish until we have sent a messenger"

Those who repent shall be afforded security and those who fear God, before the appearance of a calamity, shall be shown mercy. Do you think that in America earthquakes came and your country was safe. I see you will face worse misfortunes than those. O Europe ! thou art not secure and O Asia ! thou also art not safe and ye dwellers of islands ! no artificial God shall help you. I see cities falling and dwellings desolate. The One God remained silent for a considerable time and before Him offensive deeds were done and He kept quiet but now He shall

show His Face with dread and horror. Whoever has ears should hearken that that time is not far off. I tried to keep mankind under the protection of God but it was destined that God's decrees were fulfilled. I say truly that the time of this country is approaching nigh; you shall witness the spectacle of Noah's time and the incident of Lot's land shalt ye see with your own eyes. But God is mild in wrath; repent that you may be shown mercy. Whoever forsakes God is a worm and not a man and whoever is not afraid of Him is dead and not alive".

In another prophecy Hazrat Ahmad, the servant and follower of the Holy Prophet of Arabia addresses mankind in the following words: "O mankind; hearken, this is the prophecy of God Who created the heavens and the earth. He shall spread this Movement (Ahmadiyya Movement in Islam) in all the countries and shall give it supremacy over all through reason and argument. Remember, no one shall descend from heaven. All our opponents who are now alive will die and none of them shall see Jesus, son of Mary, descending from the sky and then their offspring will also pass away and none of them shall see Jesus, son of Mary, coming down; God will then create restlessness in their hearts that the time of the glory of the Cross had passed away and the world had taken another turn but Jesus, son of Mary, had still not come from the heaven. All the wise men shall thereafter discard this belief and the third century shall not have been completed from this day when all those who had been waiting for Jesus, both Muslims and Christians, shall despair of his coming, entertain doubts and shall give up this belief. There shall then emerge only one Faith in the world and one Preceptor. I came only to sow the seed; that seed has been sown by my hand; it will now grow and blossom forth and none dare retard its growth". (Taskiratus Shahadatain.)

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